

Grand Compendium

Volume II:

A Pocket Guide to the Díne Empire and its Environs

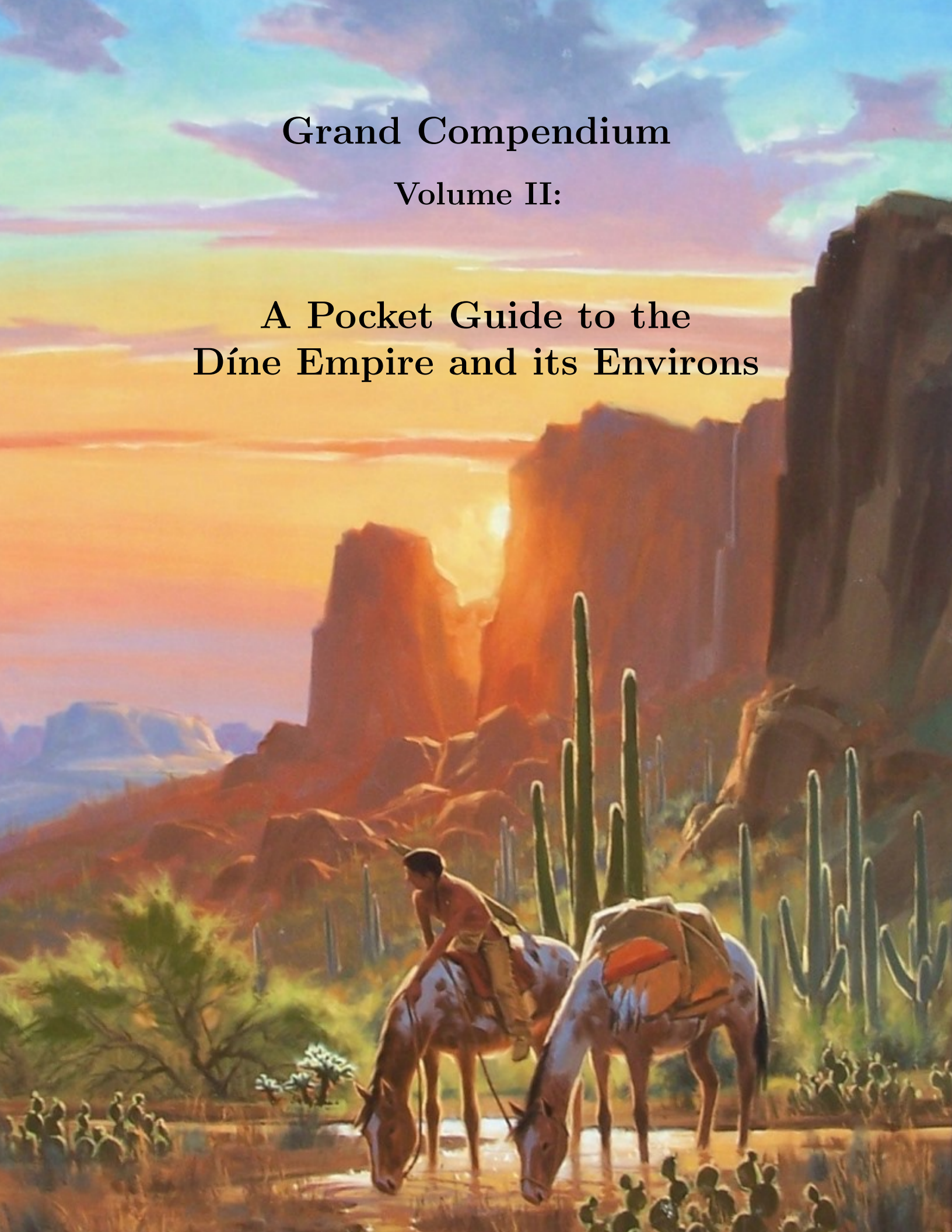


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Part I

Pocket Guide to the Díne Empire and its Environs

1 Preface

With the Dine Compendium Volume I, *A Descriptive Grammar of the DineBizha Language for English Speakers*, we have published a beginner's guide to the language of the Dine people, but now it is time to turn to its speakers. In this volume, we will begin with a very brief tour of some points of interest that one might encounter while exploring the land, followed by a more detailed geographic description. After the Walking Guide to the Dine Empire, there are individual monographs on Dine History, the Economy, Culture, Beliefs, and finally Notable Clans and People. Our volume draws to a close with a sneak peek of the next volume, an anthology of vignettes and short stories set in and around the Dine Empire during the early years of the Farcopper Civil War.

2 Walking Guide to the DÍne Empire

2.1 Walking Guide to the DÍne Empire: A Traveller's Path

2.2 Walking Guide to the DÍne Empire: Atlas

2.3 Walking Guide to the DÍne Empire: Descriptive Geography

2.3.1 Neighboring Countries

2.3.1.1 Grand Duchy of Mendocino

The Grand Duchy of Mendocino rests on the remains of the Spanish colony California, with the summer capital in San Francisco and the winter capital in Los Angeles.

2.3.1.1.1 San Francisco

largest city, summer capital

2.3.1.1.2 Los Angeles

third largest city, trade hub, winter capital

2.3.1.1.3 Las Luces

The walled city of Las Luces is technically in Sonora Canton in the DÍne Empire, but citizens of either country can enter Las Luces and leave again on their own side.

2.3.1.2 Taifa de Corobá

2.3.1.3 Tanzibar

The sultanate of Tanzibar, like the semi-autonomous taifas of the Díne Empire, was established by Arab invaders.

2.3.1.3.1 Dubina

The swirling spires and dominating domes of Dubina conjures the phantom smell of incense with its Arabian reminiscence. The sultana of Tanzibar, guarded by her expert janissaries, rules from her elaborate mahal in the center of Dubina.

2.3.1.3.2 San Diego

Considered by many Tanzibari to be a den of sin, San Diego is the second largest city in Tanzibar and its trade capital.

2.3.1.4 Santa Banana

The maritime banana republic of Santa Banana lies across the Gulf of California from the Díne Empire, which happens to be Santa Banana's biggest trading partner.

2.3.1.4.1 Zaragoza

The capital city of Santa Banana

2.3.1.5 San Andreas

The Anglophonic island country of San Andreas lies in the Gulf of California

2.3.1.5.1 Los Santos

2.3.1.6 UTSAR (Soviet America)

The Soviet krai known internationally as the United Trans-Pacific Soviet American Republics (UTSAR) were created from the Russian American colonies on the West Coast of North America. The individual krai (republics) were initially populated with inflammatory blends of "difficult" ethnic groups from the Russian Empire,

Native American tribes, and mestizo communities. The persistent intermarriage of Russian ethnic minorities, Native Americans, and mestizos created a considerable population belonging to distinctive new ethno-cultural groups. Due to the forced ethnic emigrations and strict border security of the Soviet Union, these groups, their languages, and their customs consolidated into what amount to nationstates. Many members of these groups carry an overstated sense of nationalism and a chip on their collective shoulder, borne of a cultural infancy and need to prove themselves. Furthermore, the structure of the Soviet council that only accepts one representative for each krai, from the most populous oblast, incentivizes infighting between the oblasts of any given krai. These factors, among others, have created an environment of perpetual border skirmishes and open hostility between the Soviet American Republics.

2.3.1.6.1 Sukhovystan

The progenitors of the Sukhovyskiy people native to the Sukhovystan Krai include various Native American tribes, Russian minorities, and mestizo communities. These Native American groups include, in decreasing order of prevalence, the Shoshone, Ute, Goshute, Apache, Navajo, and Southern Paiute tribes. Due to the religious influence of the Southern Paiute, many Sukhovyskiy people perform a sacred pilgrimage to Mount Karlov (known in the United States as Mount Charleston) in the Mojave Prefecture. The northern border with Bedvenyska is militarized and subject to intermittent violence.

Babuisk Literally translated as ‘place of hot springs’, the Sukhovyskiy capital houses the ruling Vladikova family in the legendary Rose Kremlinka.

Goshute Crossing The cultural and economic hub of northwest Sukhovystan , the architecture of Goshute Crossing is a glorious limestone miracle. By applying native construction methods to Russian designs, the very building blocks of the city physically embody the unique fusional culture that it fosters. The Rastislav crime family has a sizable presence in the city.

2.3.1.6.2 Bedvenyska

The Bedvenyskiy people native to the Bedvenyska Krai can trace their heritage to various Native American tribes, Russian minorities, and mestizo communities. These Native American groups include, in decreasing order of prevalence, the Northern Paiute, Shoshone, Apache, Navajo, Ute, and Wahoe tribes. Due to the sociocultural influence of the Northern Paiute, gender roles are downplayed in Bedvenyskiy society.

Xtunaxova Once the home of its namesake Ktunaxa tribe, the city of Xtunaxova now serves as the Bedvenyskiy capital. Renowned for its corruption and subject to the impregnable control of the rather ruthless Pylypovich family.

2.3.1.7 United States

The US states of Colorado and Texas, though just across the eastern border the DÍne Empire, are socially distant from the nearby Amarilla Prefecture. The uneasy peace that has developed between the countries is perpetually endangered by their border friction.

2.3.1.8 Mexico

The Mexican states of Sinaloa and Coahuila press up against the southern border of the DÍne Empire. After witnessing the DÍne Empire's vengeful expulsion of the Arabian and Spanish invasions that it endured, the Mexican government has expressed no interest in questioning DÍne territorial claims.

2.3.2 Administrative Regions

The endogenous national toponym is “Dinétaħ”. The dynasty established by the Atsíza clan distributed administrative control throughout the hierarchical regions that they delineated within Dinétaħ. Members of the clan, by both birth and adoption, are appointed to positions of power. Only biological matrilineal clan members may serve as prefects or High Chief, though. Each prefect governs a prefecture and reports to the High Chief, who governs the Departamento Federal. The leaders of pedanías, Duchy de Las Mesas, and HaNaabeehó Autonomous Region are not chosen by or from Atsíza clan members. Cantons are smaller territorial divisions, each led by a jarl that reports to their prefect. Merindades are cities that are self-governing, but their merinos report to and follow their respective prefects. Parroquias and parishes are smaller municipal designations, lead by a thane who is subject to the laws set by their prefect, and reports to the jarl of their canton, if applicable. Boroughs and barrios are the smallest administrative regions, below the city level. Provinces are less populated and often dangerous or unstable, so they are each led by a military admirals.

Figure 2.1: Administrative Hierarchy

Division:	Leader:	reports to:	also obeys:	Administration	Subdivision
conglomerate	High Chief	N/A		empire	N0 (national)
prefecture	prefect	High Chief		region	N1 (subnational)
canton	jarl				N2
merindad	merino	prefect	High Chief		C0 (city) and N2
parroquia (parish)	thane				C0 and N2
		thane	prefect		C0 and N3
borough	petty chief	merino		urban	C1 and N3
		thane	jarl		C1 and N4
barrio	magistrate	merino		C1 and N3	
		petty chief	merino	C2 and N4	
		thane		C1 and N2-4	
		petty chief	thane	C2 and N3-5	
province	admiral	High Chief		military	N1
	general	admiral	prefect	military	N2

2.3.2.1 Ats'íza Hakin Departamento Federal

2.3.2.1.1 Kiva Pueblo Merindad

Ats'íza Bikin Alcazar

zamba Flats Barrios shantytowns sprawling across the desert floor, connecting the pueblos

2.3.2.1.2 Laguna Pueblo Parroquia

2.3.2.1.3 Trans-Pueblo Metropolitan Railway

2.3.2.2 HaTs'intŷa Prefecture

2.3.2.2.1 Santa Fe Parroquia

2.3.2.2.2 Hadził Canton

literally 'place of mountains'

Pagosa Springs

2.3.2.2.3 Almarosa Canton

2.3.2.2.4 Uncompahgre Province

2.3.2.3 Duchy de Las Mesas

2.3.2.3.1 Mesa Grande Parroquia

2.3.2.3.2 Barony de Ts'émontón

literally 'mountain of rock' marks the northern border against the Rockies

2.3.2.4 HaKaḡina Prefecture (Tierra Morada)

literally 'land of spirits', also known as Tierra Morada

2.3.2.4.1 HaNízaxko Province

literally 'extra far away land'

2.3.2.4.2 Rancherías Encantadas Province

Sundown As the largest town and unofficial capital of Tierra Morada, Sundown contains the only railroad stop in the province. The Tool Haus is a local hardware store. The inhabitants are often terrorized by the Twilight Express.

2.3.2.4.3 Ts'éko Xatso Protected Region

Grand Canyon

2.3.2.5 HaNaabeehó Autonomous Region

2.3.2.5.1 Naabeehó Pedanía

2.3.2.5.2 Río Grande Parroquia

2.3.2.5.3 New Sipapu Merindad

2.3.2.5.4 HaZuni Merindad

2.3.2.5.5 Jicarilla Pedanía

2.3.2.5.6 Ute Parish

2.3.2.5.7 Hualapai Pedanía

2.3.2.6 Mojave Prefecture

2.3.2.6.1 Calada Canton

Bordering Tierra Morada,

Niebla a small town, near the Tierra Morada and Sundown

Patience a mid-sized settlement, near Niebla and Sundown

2.3.2.6.2 Miskatonic Canton

Miskatonic River The Miskatonic River marks the border between Hakatjina Province and Mojave Prefecture.

Las Rosas On the massive Lake Mead and the Miskatonic River, Las Rosas is known as a scenic getaway, but ironically, more business flows through the bustling spires of downtown Las Rosas than through any other city within 100 miles. Rivalling Paradiso as the entertainment capital of the Empire, Las Rosas boasts dozens of casinos, burlesque clubs, taverns, and theaters. The overreliance on tourism income has precipitated a huge wealth gap and reduced many citizens to one-room homes.

2.3.2.6.3 Paradiso Merindad

2.3.2.6.4 HaPima Canton

Ts'é Ts'é Merindad craggy port city on the Gulf of California

2.3.2.6.5 Saguaro Canton

Oscurosa Local students attend Santa Socorro High School

New Mescaline near Oscurosa

2.3.2.6.6 Ts'in 3ám̄ba Province

literally 'lizard tree'

2.3.2.6.7 Mount Karlov Province

the destination of spiritual pilgrimages

2.3.2.7 HaNakia Prefecture

2.3.2.7.1 Apachería (una pedanía)

2.3.2.7.2 Sonora Canton

2.3.2.7.3 Chihuahua Canton

Alamosa Parroquia

2.3.2.7.4 Durango Canton

2.3.2.7.5 Bááxa Ts'int̄ja Province

literally 'poison forest'

2.3.2.8 Amarillo Prefecture

2.3.2.8.1 Nuevarena Canton

Loving Parish

2.3.2.8.2 Espinoso Province

Reming Bluff (aka Rotten Bluff) impoverished settlement, located on a small silver vein

2.3.2.8.3 Séíloso Canton

2.3.2.8.4 Mescalero Pedanía

Mescalerosa

2.3.2.9 dʒóxuá Petty Kingdom

The first American traces of Chinese influence were small impromptu settlements, aimed at survival. They were established by shipwrecked members of ʒeHe's legendary treasure voyage fleet. The news of their discovery of the New World did not return to dʒóxuá until they did, after decades traversing the land route of return. By the time the Ming emperor was aware of the Americas, he was barely a decade ahead of the Europeans. Following ʒeHe's Mao Kun map, half a dozen ships from the Chinese armada landed on the California coast in 1511. The 5,000 men in these battalions established dozens of settlements and sent for thousands of women to ensure the success of their colony. Supplementing the colonist shipments and bolstering their population by sleeping with native women, the Chinese pioneers established a successful, if small, society. The population of Fusang ballooned with Ming loyalists following the ascension of the Qing emperor, and the remnants of the Ming dynasty established a government in exile. The American Ming dynasty, as it came to be known, renamed Fusang "dʒóxuá Heavenly Kingdom". Later, the population expanded further with Cantonese refugees following a series of natural disasters in Guangdong, and after the submission of the American Ming government to the Atsíʒa dynasty, the Qing dynasty sent decennial shipments of Manchu and Han colonists to "ensure ethnic strength" in dʒóxuá .

2.3.2.9.1 New Guazou

the capital; sprawling metropolis that consumes most of the kingdom

3 Díne Historical Almanac

3.1 Historiography

While recorded histories are not uncommon, the Díne oral tradition is ubiquitous. Historical and mythical tales are often interwoven, but more recent recounts tend to be more factual. Many people agree that the ancient creation myths are legendary, but there is no consensus as to what point in time delineates the end of the mythic prehistory and the beginning of the accurate history.

3.1.1 Chronological Periodization

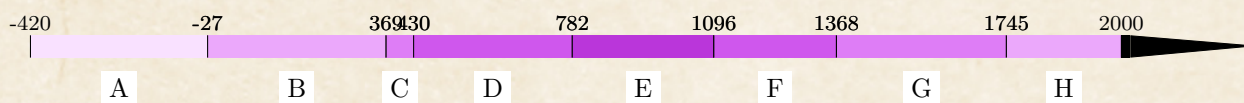
Although there are usually a handful of names for historical events in most cases, most historians divide Díne history into roughly the same periods. The dating of this chronology, however, is not entirely standardized, so for clarity's sake, the Díne calendar is used in conjunction with the Dionysian system in the Grand Compendium.

3.1.1.1 Díne Calendar

The Díne calendar was in use for centuries before the invention of the water clock and the calendar-clock, but these innovations greatly improved and completely standardized the tracking of time. The calendar is divided into days and years, with each year divided into 12 28-day business moons and one 29-day sacred moon, grouped into two-month seasons. Beginning with the Springtime Juncture (spring equinox), the first two months of the year are known as the Sowing Season. This season is followed by the Sunny Season, the Balmy Season, and the Harvest Season, which ends with the Harvest Carnival, the second-biggest celebration of the year. The year ends with the Clement Season, the Brumal Season, and the Spirit Moon, which ends with the biggest celebration of the year, the Spirit Festival. The thirteen moons occur in this order (grouped by seasons): First Moon and Seed Moon; Infant Moon and Long Moon; Blister Moon and Torrid Moon; Reaping Moon and Culling Moon; Ample Moon and Repose Moon; Dry Moon and Gelid Moon; Spirit Moon.

The week, more commonly referred to as a quartermoon, is a standard temporal division equivalent to seven planetary rotations. Each Earth rotation is split into day and night, and divided into 10 *spells*, each equivalent to 144 minutes. Each spell can be further broken up into 10 *moments*, or *jiffs*, lasting 14-15 minutes. During the

Figure 3.1: Political Periods of Dine History



A) Kiva Confederation, B) First Interregnum, C) T'iła Dynasty, D) P'itfa Dynasty, E) Second Interregnum, F) tjaņa Dynasty, G) Lagii Dynasty, H) Atsıza Dynasty

Spirit Moon, Sowing Season, and Harvest Season, both day and night last 5 spells. In the Sunny Season and Balmy Season, days last 6 spells and night lasts 4 spells, while vice versa during the Clement Season and Brumal Season.

3.2 Ancient Era

3.2.1 Dine Migration

The domestication of the buffalo coincided with the slow migration of Dine peoples to the American Southwest, between the years 12,000 and 8,000 BCE. The buffalo was and is variously used as a mount, a beast of burden, a source of dairy and meat, a workbeast, or a pet.

3.2.2 Kiva Confederation

The Dine tribes first united at Kiva Pueblo in the Kiva Confederation, nearly 2,000 years ago. It is unclear how long this council lasted, but there is considerable evidence of peaceful trade between a complex civilization with multiple large cities. Most cities were located on defensible pueblos, with a large pastoral population and hundreds of smaller agricultural settlements.

3.2.3 First Interregnum

The chaotic disunion of these city-states and their hegemonically controlled hinterlands eventually ended when the most powerful one (Kiva Pueblo) led a legendary war of conquest.

3.3 T'iła Dynasty

Legend holds that Kaŋfa aT'iled his city-state at Kiva Pueblo to conquer hundreds of other settlements in the name of national unity. The T'iła dynasty was the shortest in Dine history, but established the modern dynastic system.

The Kiva Charter, enacted by Katġa aT'it, established the essential structure, basic responsibilities, and default legitimation tactics of the ruling dynasty. The Charter was the first appearance of the term “Díne Empire”, and the pattern it set lasted well over a thousand years.

The maximum territorial extent of the T'iġa dynasty included the areas now designated as Mojave Prefecture, northern HaNakia, western Amarillo, Tierra Morada, and HaTs'intġa Prefecture.

3.4 P'itġa Dynasty

The P'itġa were the first clan to establish a lasting dynasty, and the early P'itġa dynasty is historically considered to be a golden age.

3.4.1 Introduction of Coins as Currency

The newfound stability and Imperial unity under the P'itġa dynasty created the opportunity for the first Díne fiat currency, the *naadġ*. Prior to the P'itġa dynasty, small metal tokens were sometimes traded based on an inefficient estimation of mass and purity, but the standardized (i.e. fungible) copper coin streamlined these transactions. Because they were interchangeable with a bushel of maize at the central bank, these coins held more value in the interior prefectures. The introduction of the gold *ajáni* coin a few years later gave the outer provinces a more stable measure of value, because each *ajáni* could be exchanged for a domestic buffalo with any government herd. The *zám̄ba* was not produced until decades later, when the commercial value of the *naadġ* was too large to easily perform small transactions.

3.4.2 First Epoch of Explosive Technological and Industrial Growth (FEETIG)

Thanks to relative peace, economic prosperity, and the fresh circulation of standardized currency, as well as the P'itġa dynasty's hefty territorial reward for the mechanists behind new technologies, the First Epoch of Explosive Technological and Industrial Growth (FEETIG) took place during the early reign of the P'itġa dynasty. Important developments from the 5th and 6th centuries CE include heliography (long-distance communication via redirected sunlight), the keteBiġa orthography, the seismometer, the wind-battery (nijol bidġéi), and the water clock. The invention of the water clock necessitated the subsequent development of the chronological designations

of *spell* and *jiff*, and inspired the design of the innovative calendar-clock (described in ‘Díne Calendar’ on page 18).

The oldest KeteBiza transcriptions date from the Second Interregnum, supporting the prevailing opinion that the writing system was developed in secret to record processes of technological development during the P’itfa dynasty. Following the fall of the dynasty and the seizure of its only library, the orthographic system remained guarded by tribal leadership, who restricted literacy, instead choosing to personally protect and pass down the art of writing to each new generation.

3.4.3 P’itfa Expansion

After inheriting the territory of the dynasty, the P’itfa dynasty led a campaign to incorporate the adjacent tribes, Duchy de Las Mesas, and some parts of southern HaNakia.

The P’itfa dynasty collapsed after decades of incompetent rule and years of drought that brought underlying unrest to the surface.

3.5 Second Interregnum

For over 400 years following the collapse of the P’itfa dynasty, the Díne peoples lived under the control of various warlords, city-states, and nomadic tribes. This period is sometimes referred to as Jíxa Nineeʒǵǵ, the Years of Long Summers, or simply The Long Summers.

3.6 tfaṇa Dynasty

The tfaṇa dynasty quickly subjugated a territorial area nearly the size of the P’itfa dynasty at its maximum extent.

3.6.1 Second Epoch of Explosive Technological and Industrial Growth (SEETIG)

In 1113 CE, the tfaṇa dynasty published extensive documentation of the keteBiza abugida for public use, and provided one week of free literacy lessons to any interested citizen. This ended centuries of literacy being restricted to tribal leaders, merchants, and religious figures. In less than a decade, literacy increased tenfold, scholarship flourished, and thus began the Second Epoch of Technological Growth. The Díne fields of alchemy, algebra, physics, and philosophy, among others, developed during the 12th

century. The fields of botany and biology exploded along with the literacy rate, and eventually kontraʔíinas (antibiotics) were discovered by T'etłAkítsin 1242. Municipal technologies flourished, including plumbing, sewers, geothermal heating, and energy storage.

3.6.2 Apache Arrogation

The Apache Arrogation is also known as the Apache Usurpation, although the latter term is technically incorrect, because the Apache tribes failed to successfully seize power. It was an armed uprising, distributed throughout Apachería, Mescalerosa, Jicarilla Pedanía, and other areas.

3.7 Lagii Dynasty

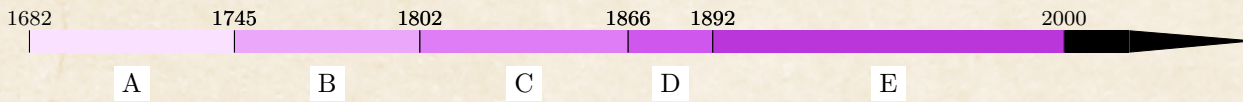
After ascending to the throne in 1368, the Lagii dynasty was historically unlucky; time and time again, it was wracked by European pestilence and bothersome marauders from overseas. Despite the premier medical treatment system in the Americas, the territories of the Díne Empire (at its maximum extent) lost tens of millions of souls to Old World diseases. Although tragic, this statistic is much brighter than the fates of the many Native American populations that never recovered from these plagues.

One of the greatest accomplishments of the Lagii dynasty was the publication of the Constitutional Pandect, which collated and simplified the existing mess of laws that would have applied to any given situation.

3.7.1 Mandate of Heaven

Prior to the Arabian Treason, the Chinese empire established a colony on the American West Coast. The Chinese colonists brought with them the conceptual Mandate of Heaven, which aligns with Díne ideals and therefore easily fused with the existing legitimation tactics of the Díne Empire. To the Lagii High Chief, it apparently seemed like a potential easy solution to his plummeting popularity and the rising provincial unrest. Dijol Lagii declared himself Son of Heaven in 1689 in an attempt to reverse the opinion trends, but it severely backfired. The inability of the Lagii sovereign to oust invaders appeared to be a sign that Heaven had not chosen him.

Figure 3.2: Post-Contact Dine History (Ats'iza Dynasty)



A) End of the Arabian Conspiracy, B) Spanish Expulsion and Ascension of the Ats'iza Dynasty, C) Second Epoch of Explosive Technological and Industrial Growth (SEETIG), D) Farcopper Civil War, E)

3.7.2 Arabian Conspiracy

Arabic conquistadors established nearly a dozen short-lived taifas and the longer-lasting sultanate of Tanzibar, despite the dynasty's attempted expulsion. Sensing a shifting tide of power, the treasonous Ganadores clan allied with the new taifas and made a play for control of the empire. With the help of the Ats'iza clan under the leadership of Dolí Tš'izalá, Los Ganadores were beaten back to the borders of their duchy and nearly all the taifas were extinguished. This conflict is variously known as the Arabian Conspiracy, the Arabian Treason, or the Arabian Sediton.

3.7.3 Spanish Intrusion

The Spanish Intrusion was a heightened period of attempted Spanish expansion in the early 18th century that indirectly led to the fall of the Lagii dynasty in 1745 CE. Dolí Tš'izalá, matriarch of the Ats'iza dynasty, once again led the defeat of the Spanish invaders and assumed leadership when the current High Chief stepped down due to Dolí's overwhelming popular support. After rebuffing the Arabian Treason, the Dine Empire remained a powerful land force and inhibited the encroachment of European powers by presenting a well-organized and unified front, as well as mastering the sophisticated use of defensive technologies such as siege pueblos, Arabic firearms, and diverse forms of cavalry.

3.8 Ats'iza Dynasty

The most revered member of the Ats'iza dynasty was the matriarch Dolí Tš'izalá, who led the victorious defense against the Arabian Sediton. Rallying her loyalists, she continued on to rebuff the Spanish Intrusion and declared the Lagii dynasty illegitimate. Successfully expanding on the previous emperor's attempt to appropriate the "Mandate of Heaven" justification, Dolí Tš'izalá learned to master the legitimation tactic from the exiled Ming loyalists whom she had allied. Dolí Tš'izalá pronounced herself Daughter of Heaven in 1745, and furthermore "revealed" her divine power.

After she had quashed the Arabian Sediton and led the incredibly successful repulsion of two separate invading armies, her claims were not entirely unreasonable. She further demonstrated her apotheosis by promising and then providing a bountiful harvest, and the worship began. Harnessing the latest developments in geothermal power generation, Dolíí Tsíízálá even lit an enemy banner aflame from hundreds of yards away. The dzóxuá Heavenly Kingdom, the Duchy de Las Mesas, the various Navajo bands, the Mescalero Apache, the Jicarilla Apache, the Zuni, and the Pima immediately swore loyalty to the new Daughter of Heaven, and the rest of the empire would follow rather shortly.

The matriarch of the Atsííza dynasty officially divided the empire into semi-autonomous sections ruled by her daughters, and later members of the extended Atsííza clan, including trained government officials adopted into the family. They established the national capital at Atsííza Bikin Alcazar (literally ‘fortress/palace of the House of Tsííza’), which is highly defensible and built on Kiva Pueblo, referred to as Acoma Pueblo by the Spanish. The Atsííza dynasty has ruled without question since the appearance of Europeans in the 18th century, a coincidence that has ushered in no shortage of ludicrous allegations of collusion between the Atsííza clan and the European invaders.

3.8.1 Third Epoch of Explosive Technological and Industrial Growth (TEETIG)

In 1802, Díne mechanists realized the secret to efficient mass production of steel. The same year, the geothermal pressure engine was designed in the Díne Empire. Locomotives (“ajánudos” - ‘buffalo caravans’) were quickly developed and railways spread across the inner prefectures like bacteria, enabling an explosion of economic activity. The geothermal engine (“xado-tíídi” - ‘heat vehicle’) was joined by fierce competition in 1809, when the ethanol-combustion engine (“kq?-tíídi” - ‘fire vehicle’) was developed. Motorcycles (“ajánazo” - ‘huge buffalo’) became a popular form of personal transit, although cyclists were still greatly outnumbered by train passengers.

The 19th century Díne technological explosion also saw the discovery and subsequent masterful manipulation of radio waves, which led to the widespread use of wireless telegrams and a nascent mass media industry. The Farcopper Combine established hundreds of company towns with millions of workers, acquiring near-monopoly levels of control in multiple sectors of the economy. With his administration struggling to produce enough currency to keep up with the rising demand, the High Chief allowed the Farcopper Combine to establish an independent mint and produce

equivalent official currency.

3.8.2 Farcopper Civil War (Guerra de Farcopper)

Inspired by the abolition movement in the United States, corporate miners and farmers mounted an armed rebellion in the late 1860s to achieve communal ownership of the means of production. Worker uprisings against Farcopper Industries were supported by the dzóxuá Petty Kingdom after a few months, but the movement took over a decade to garner federal support. Federal troops were finally deployed following multiple incidents in which thousands of workers were poisoned with pesticide or buried in mine collapses, allegedly instigated by the Combine. By the early 1890s, various mines and farms became community-owned, and several communist townships were established. While there was a sharp decline in hostilities preceding the turn of the 20th century, occasional uprisings continued to occur for many years.

4 Díne Almanac: Commerce and Corporations

4.1 Currency

Bízo is the term for ‘money’, but is often extended to mean ‘cool’ or ‘slick’. *Ajáni* and *naadǫ́* are also used to refer to money, as they are the respective terms for ‘domesticated buffalo’ and ‘maize’, which adorn the gold and copper coins of the Díne people. The *zám̄ba* is the smallest denomination of currency, named after the iguana on its face. The *zám̄ba* is a tiny iron coin engraved with a lizard, worth one tenth of a *naadǫ́*, so the term is often used colloquially to mean ‘cheap’, ‘poor’, or ‘stingy’. The gold and copper coins can be exchanged for a buffalo or a bushel of corn, respectively, and there is a satirical legend that a *zám̄ba* can be exchanged for an iguana. Although the two currencies are independent of each other, the general exchange rate is 80 copper coins for each gold coin. All coins are produced by FarCopper’s Paradiso Mint or the Bureau of Metal Management’s mint in Santa Fe.

Prior to the P’itǫ́a dynasty, small metal tokens were sometimes traded based on an inefficient estimation of mass and purity, but the standardized (i.e. fungible) copper coin streamlined these transactions. Because they were interchangeable with a bushel of maize at the central bank, these coins held more value in the interior prefectures. The introduction of the gold *ajáni* coin a few years later gave the outer provinces a more stable measure of value, because each *ajáni* could be exchanged for a domestic buffalo with any government herd. The *zám̄ba* was not produced until decades later, when the commercial value of the *naadǫ́* was too large to easily perform small transactions.

4.2 Commerce

Yexona Corps left-wing Díne paramilitary group FarCopper Combine one of largest corporations. conglomerate owns the following: FarCopper Industries various mines and farms TrailBlazer Transport Co. CanCan Bottling Business CanCan Soda Shop restaurant chain Paradiso Mint DeLorean Casino Sunset Grocery Almanecer breakfast food chain HierrOro Syndicate Spanish for ‘iron gold’ Mexican mining company Hózo Inc. named for the Navajo wellness-beauty-balance concept Navajo-run, sell toiletries If’umora PME (Paramilitary Enterprise) Zuni-owned company

of highly skilled warriors for hire from all tribes and cultures. soldiers are hired with experience already, and then taught Apache battle tactics Jóói Caravanassery competitor of TrailBlazer Transport Co. Anots'íka Industries technology Wack-O Tobacco Agave Farms Southland Trading Company Abernathy Syndicate Trigo Spanish for 'wheat' multi-ethnic management, liberal company that made GMOs Haddi'a Records Mescalero music label Sleuthsome Security private security agency Anjí Legion honorable mercenaries Foundington Detective Agency i.e. Pinkertons

4.2.1 Government Agencies

Bureau of Metal Management treasury, runs the Santa Fe mint Bureau of Terrain Management like Tennessee Valley Authority Southwestern Census Office

4.3 Transportation

4.3.1 Popular Forms of Transportation

4.3.2 Infrastructure

Expressways, thoroughfares, and turnpikes are wide paved roads flanking important railways

4.3.2.0.1 Miskatonic Turnpike

runs north-south through Mojave Prefecture

4.3.2.0.2 Thoroughfare 52

runs east-west through the Empire, facilitating vast amounts of trade

5 A Walking Guide to the Díne Empire: Culture

5.1 Traditions and Customs

5.1.1 Holidays

Beginning with the Springtime Juncture (spring equinox), the first two months of the year are known as the Sowing Season. This season is followed by the Sunny Season, the Balmy Season, and the Harvest Season, which ends with the Harvest Jamboree, the second-biggest celebration of the year. The year ends with the Clement Season, the Brumal Season, and the Spirit Moon, which ends with the biggest celebration of the year, the Spirit Festival. The thirteen moons occur in this order (grouped by seasons): First Moon and Seed Moon; Infant Moon and Long Moon; Blister Moon and Torrid Moon; Reaping Moon and Culling Moon; Ample Moon and Repose Moon; Dry Moon and Gelid Moon; Spirit Moon.

5.1.1.1 Juncture Galas

The four junctures (equinoxes and solstices) are celebrated in different ways throughout the Empire, but almost always acknowledged with special festivities.

5.1.1.2 Seed Festival

5.1.1.3 Harvest Carnival

5.1.1.4 Spirit Festival

5.2 Cultural Works

5.2.1 The Dine Canon (Classics)

5.2.1.1 Theater

5.2.1.2 Literature

The Analects of Ts'í Ba - memorable passages from a classic philosopher

5.2.1.3 Music

5.2.2 Popular Culture

5.2.2.1 Theater

El Hombre de Oro - a political thriller with magical realism elements

5.2.2.2 Literature

The Jarl's Indiscretion - smutty pulp fiction My Scoundrel's Daughter - critically panned, this thriller sold well with pre-teen girls

5.2.2.3 Music

5.3 Journalism

5.3.1 Magazines

- The Imper
- The Miskatonic Digest
- The Bumf and Bulletin
- Tierra Morada Times
- The Santa Fe Sun
- The Dine Disquisition
- Te

5.3.2 Newspapers

Most popular papers:

1. The Navajo Chronicle - bestselling Navajo newspaper written in Diné Bizaad , with every edition published in Diné Bizaad , DineBizha , Spanish, and English
2. La Chihuahua Revista - Hispanic newspaper, most popular publication in HaNakia prefecture
3. The Duke's Decree - official newspaper of the Duchy de Las Mesas
 - The Amarillo Advocate
 - Las Rosas Times
 - The Saguario Mail
 - The Sonora Tribune
 - The Mojave Chronicle - weekly journal, featuring a compilation of notable Mojave Gazette articles from the week
 - The Mojave Gazette - daily paper
 - The Paradiso Post - center-right business-focused newspaper
 - The Dine Inquirer - leftist journal based in Paradiso, main competitor of the Paradiso Post
 - The Miskatonic Mailbox - newspaper with a heavy focus on community submissions
 - New Sipapu Gazette -
 - The HaNakia Herald -
 - Nuevarena Communiqúe -
 - Daily Dine Dispatch - daily news and sensationalized tabloid stories from across the Empire
 - Karlov Mountain News - spiritual news
 - The Imperial Gazette - independently-produced political news
 - The Patriot - government-issue media; essentially propaganda

5.3.3 Foreign Press

- Sukhovystan Messenger -
- New Guangzhou Times -
- San Diego Inquirer -
- Zaragoza Tribune -
- The Tanzibar Report -
- Las Luces Digest -

5.3.4 Radio

Sinuus Sin - smutty weekly late-night telenovela broadcast 99.7 KNOW - biggest radio station in Saguaro Canton

5.4 Education

5.4.1 Domestic Education

- 5.4.1.1 The Amarillo Institute
- 5.4.1.2 Paradiso Community College
- 5.4.1.3 Las Rosas Technical Academy
- 5.4.1.4 Kiva College of Mechanical Design
- 5.4.1.5 New Sipapu University
- 5.4.1.6 Mount Karlov Seminary
- 5.4.1.7 Panscience Institute

The Institute has assumed the responsibility of updating and expanding the Grand Compendium

5.4.2 Foreign Education

5.4.2.1 Guangzhou University

6 A Dine Lore Florilegium

6.1 Mythology and Religion

The beliefs of Dine peoples are not thoroughly documented, but a brief overview follows. Mexican Catholicism and agnosticism are not uncommon among Dine people, but the Naxaya religion is by far the most popular tradition. Naxaya borrows elements from the adjacent traditions of the Navajo, Apache, Hopi, Zuni, and Mexican Catholicism. Catholic saints and the Holy Spirit are localized as *kaʃina*, while the Hopi and Zuni emergence myths are blended into an original legend. Although Southwestern Native American creation myths vary widely, there are central themes common to most, if not all, of them. The Four Worlds model is present in many mythos, including those of the Navajo and Hopi. Twin Heroes and dominant sun spirits are common to Zuni as well as the mythical traditions previously mentioned. Obviously, the stories of adjacent cultures seep into one's own culture, and the blended elements of DineBizha legends are no different.

6.1.1 Naxaya

The Four Worlds theory is expanded in the Dine traditions with four mirror worlds, each representing aspects of the natural world and social structure. The steps in the Dine peoples' journey through the worlds vary between story-tellers, but a common description of the worlds is present.

6.1.1.1 Naxaya Creation Myth

6.1.1.2 Kaʃina (Spirits)

Naxaya, Hopi, and Zuni mythology all share the mythical concept of *kaʃina*, similar to the *yokai* legends of Japan. *Kaʃina* are ancestral spirits or spirits believed to be responsible for various phenomena in the Dine culture. There are *kaʃina* representing innumerable concepts, including buffalo (*Ajaʃi*), swift currents (*Xatooy*), droughts (*Sekodia*), and even depression (*Xaitfaku*). *Kaʃina* are treated in various ways; they are revered, feared, worshipped, hunted, and studied. The *kaʃina* presence is incredibly strong in Tierra Morada (*HaKaʃina*) and the Grand Canyon; some people believe that all *kaʃina* come from the Grand Canyon.

6.1.2 Zuni and Hopi Mythology

The Zuni and Hopi mythologies share katfina with Naxaya, as described above.

6.2 Superstitions

6.3 Taboos

6.4 Stereotypes

7 Constitutional Pandect (Legal Canon)

7.1 Preface

7.1.1 Codex Justinianus

The *Corpus Juris Civilis* ('Body of Civil Law'), also known by the synecdoche *Codex Justinianus*, is rightly upheld as one of the greatest legal books in history. Justinian I commissioned Tribonian to complete the work between 529 and 534 CE to collate existing laws and streamline jurisprudence. The collection was composed of three parts: the Codex compiled previous imperial enactments, the Digest or Pandect was an encyclopedic analect of jurists, and the Institutes was a student textbook to introduce and expand on the Codex. New laws were appended in the fourth section, Novels.

7.1.2 Structure

The structure of this legal volume

7.2

7.2.1 Codex

previous imperial enactments

7.2.2 Digest

sylogisms from renowned jurists

7.2.3 Pandect

legal definitions

7.2.4 Institute

8 Field Guide to the Díne Environs: Flora and Fauna

8.1 Domesticated Fauna (ł́íí)

8.1.1 Tame Bison (ł́ííajáni)

8.1.2 Chicken (pojo)

8.1.3 Dog (ł́ííł́ąą)

8.1.4 Goat (kipaijf)

8.1.4.1 Watch Goat (ł́ííkipaijf)

With the greatest peripheral vision in the animal world, goats serve as perfect vigilants to warn Díne people of approaching threats.

8.1.5 Guinea Pig (kuj)

8.1.6 Turkey (pavo)

8.1.7 Duck (pato)

8.1.8 Mink (dlqíí)

8.1.9 Messenger Hawk

8.2 Notable Wild Fauna

8.2.1 Sandshark

Resembling a hairless mammalian crocodile, the desert sandshark sprints in a similar manner to the frilled lizard and can also dive beneath the sand. Mildly

poisonous, the main danger of the desert shark is its ability to simultaneously grasp prey in its powerful jaws and quickly bury itself, suffocating air-reliant animals.

8.2.2 Leaping Lizard

8.3 Notable Flora

8.4 Foodstuffs

8.4.1 Meats

Deer, bison, duck, turkey, guinea pig, goat, chicken, and wildfowl are the primary meat sources for Dine consumption.

8.4.2 Crops

8.5 Psychoactive Substances

8.5.1 Ambrosia

dried leaves, smoked in a pipe. Puts you to sleep, giving you the most intense dreams ever

8.5.2 Dextromethanyl

chemical compound invented and used by the scientist to boost his studies. Later smoked, causing euphoria and then a short coma

8.5.3 Vistaline

hallucinogenic in underground cactus, more easily found in sandshark's digestive tract

8.5.4 NFIC (neuro-feedback inhibitory convulsant)

causes seizures and complete dissociation from "reality". All who use the drug experience the same Lovecraftian images, 'cause they're real

8.5.5 Hydromorphyne

steroid developed in a Bedvenyskiy military installation; abuse leads to mutations

8.5.6 Gorgynafil

originally developed to treat erectile dysfunction, when injected causes such intense orgasms that user often dies of dehydration

8.5.7 Relaxepam

benzodiazepine

9 Personal Glossary and Directory

9.1 Clans and Tribes

The Díne peoples once grouped themselves into dozens of political tribes of exponentially different size, each based around certain familial clans. Even after the Díne Unification and the nominal dissolution of the tribal system, clan membership is still a huge source of privilege and prejudice in modern society. Some of the most prominent clans are listed here:

- Lagii Clan -
- Atsíza Clan - founders of the dynasty currently in power
- ʔaʔa Clan -
- P'itfa Clan -
- T'iła Clan -
- deLaguna Clan - ruling family of Laguna pueblo
- Los Ganadores - in control of the Duchy de la Mesa
- Amarillo Clan - namesake of the Amarillo prefecture, influential informal dynasty in the southeast
- White Mountain Clan
- San de Avíts'i Clan
- The Soft Earth Clan

Here are some notable tribes, both extant and extinct:

- The Blue Horde - former name for tribe led by the Atsíza clan, named for the clan founder's first name, which translates to 'bluebird'. Currently in power.
- The White Mountain Tribe
- The Red Earth Tribe -
- The Wandering Ones - nomadic

- La zamba - live in and around Gila Forest
- The Sun Tribe - mostly from Mojave
- The Sand-Walkers - nomadic
- The Rolling Boulder Tribe
- The Southern Horde - large tribe from HaNakia
- The Cactus-Drinkers - live primarily in Amarillo and HaNakia
- The Hanjiigáán
- The Star-Daughters -
- The Lost-But-Found Tribe -
- Las Calacas
- The Bloodletters - named for their healing practices that are seen as taboo by some groups

Foreign tribes:

- Taifa de Corobá
- Navajo
- Mescalero Apache
- Jicarilla Apache
- Chiricahua Apache
- San Carlos Apache
- White Mountain Apache
- Hopi
- Zuni
- Hualapai
- Tohono O'odham

9.2 Notable People

This chapter will serve as a glossary of notable clans and people, grouped by historical time period.

9.2.1 Kiva Confederation

9.2.2 First Interregnum

Ts'í Ba wrote foundational philosophical works

9.2.3 T'íła Dynasty

Katja aT'íł founded the T'íła dynasty through conquest

9.2.4 P'itja Dynasty

9.2.5 Second Interregnum

9.2.6 tjaņa Dynasty

T'etAkíts discovered kontra?íinas (antibiotics) in 1242

9.2.7 Lagii Dynasty

Dijol Lagii declared himself Son of Heaven in 1689 to increase his plummeting popularity, but it backfired

9.2.8 Ats'íza Dynasty

Dolíí Ts'ízalá founded the dynasty after defeating countless invaders

9.2.8.1 Contemporary Seats of Political Power ()

9.2.8.1.1 UTSAR

- Prime Minister of Sukhovystan - Vladikova family
- Prime Minister of Bedvenyska - Pylypovich family

- Mob Boss of Goshute Crossing - Ratislav family

9.2.8.1.2 Díne Empire

- High Chief of the Díne Empire - dʒukxas of the Ats'íʒa clan
- Prefect of HaTs'intʃa Prefecture - xxx of the xxx clan
 - Thane of Santa Fe Parroquia - xxx of the xxx clan
 - Jarl of HadʒiʃCanton - xxx of the xxx clan
 - Jarl of Almarosa Canton - xxx of the xxx clan
 - Lord Commander of Uncompahgre Province - xxx of the xxx clan
- Prefect of Mojave Prefecture - xxx of the xxx clan
 - Merino of Ts'é Ts'é - xxx of the xxx clan
 - Jarl of Calada Canton - xxx of the xxx clan
 - Jarl of Miskatonic Canton - xxx of the xxx clan
 - Jarl of Sonora Canton - xxx of the xxx clan
 - Jarl of HaPima Canton - xxx of the xxx clan
 - Lord Commander of Ts'in ʒámba Province - xxx of the xxx clan
- Prefect of Amarillo Prefecture - xxx of the xxx clan
 - Jarl of Nuevarena Canton - xxx of the xxx clan
 - Jarl of Séíloso Canton - xxx of the xxx clan
 - Lord Commander of Espinosa Province - xxx of the xxx clan
- Prefect of HaNakia Prefecture - xxx of the xxx clan
 - Jarl of Chihuahua Canton - xxx of the xxx clan
 - Thane of Alamosa Parroquia - xxx of the xxx clan
 - Jarl of Durango Canton - xxx of the xxx clan
 - Lord Commander of Bááxa Ts'intʃa Province - xxx of the xxx clan
- Chancellor of HaKaʃina Province - xxx of the xxx clan
 - Lord Commander of HaNízaxko Province - xxx of the xxx clan
 - Lord Commander of Ts'éko Xatso Protected Region - xxx of the xxx clan
 - Lord Commander of Rancherías Encantadas Province - xxx of the xxx clan

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